

The Argument vpon the latter Epistle vnto Tymothee; by Erasmus of Rotterdame

Fol. xix



As muche as in the former Epistle, Paule put Tymothee being at Ephesus, in hope of his coming againe vnto him, a could not performe it because he was holden in bondes at Rome, he comforted him with letters, that he be not discouraged with stormes of persecutions, but after his example to prepare his mynde vnto martirdom: for there are perilous times at hande (if he) by reason of some that vnder pretence of godlynes, turne true godlynes by lyde doloure, and so prate boastynglye of them selues, as though the Christian Religion consisted in wordes, and not rather in pueruence of vertue. When telling that the daye of his death draweth nexe, and that the moste part haue now forsaken him, he byddeth Tymothee and Marcus to come to Rome speedely vnto him. This Epistle he wrote at Rome, when he was effectones arraigned at Actos barre.

Thus endeth the argument.

The paraphrase of Erasmus vpon the seconde Epistle of S. Paule to Tymothee.

The first Chapter:

Paule an Apostle of Iesu Christ, by the will of God, accordinge to the promise of Ipe which is in Christ Iesu. To Tymothee hys belovede soune. Grace, mercie and peace, from God the father, and from Iesu Christ oure Lorde. I thanke god, whom I serue free in pure conscience, that without any reasonge I make mention of the in any prayce nyght and day, desyryng to be the, mynde full of thy reuerence that I am filled with ioye, when I call to remembrance the benefites sayd that is in thee, which dwelle in Ipe in thy graundmotheres Kays, and in thy mother Eunice: and I am assured that it dwelleth in the also.

the text.



Paule an Embassadoure of Iesu Christ, called therunto by the will of God the father, to declare howe greate the felicitie of the Ipe to come is, whiche he promisseth vnto vs by his sonne Iesu Christ, that we should not care much for the losse of this life: To Tymothee my dearebeloued soune, grace, mercie, and peace from God the father and from Iesu Christ oure Lorde. I thanke God, whose seruante I begonne not of a late tyme to be, but kepte his religion after the tradicions of myne elders continually with an vpright and a pure conscience, and doe kepe still: For I serue all one God now beinge a christian, & I lately serued beinge a Iewe, though after an other soze, through

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The paraphrase of Erasmus vpon the seconde Epistle

whose goodnes we charmed byd such a man as thou arte, in that thou sol-
west the cruple of me to sincere preaching of the ghospelles doctrine, so as for
thine owne deserte I can no lesse hartelpe loue thee than mine own very loner:
in so much that I can not forget thee euen when thou arte absent. For in my
prayers night and daye wherwith I am accustomed to call vpon God, and to
commend vnto him suche as I tenderly loue, thou comest alwayes in my
mynde, and I am very muche desirous to see thee, especially as often as I re-
membre thy teares, that thou sheddest at my departing, as mooste plentiful
witnesses of thine affection and mutuall loue towardes me. By reason wher-
of I am fylled all together full of ioye, when it cometh to my mynde, howe
pauelye thou resemblest me in the sinceritie of saythe, as a naturall sonne his
father. And lyke as þe integritie of religio was in me, as it were, by inheritaunce,
euen so this sinceritie of saythe seemeth to be giuen to thee by the handes of thyne
elders. For it dwelt steadfastly fyrst in thy grandmother Lois, thã after by a by
in thy mother Cunica: I doubt not but þe wilt become accordyngly like a newe
to so right a religious grandmother & a sonne to so right a good mother, seeing þe
hast ben more desirous to be like to the, thã to thy synched of thy fathers spoe.

the text.

Wherfore I wanne the, that thou stire vp the spirite of god which is in the, by the pur-
fing on of my handes. For god hath not geuen to be the spirite of feare: but of patre, &
of loue, & of sobrienes. We not thou therfore ashamed of the redimour of our lord, wherby
we are redeemed of me, which am his vnysonne; but suffer thou aduertise with the ghospell,
accordyng to the powere of god, which saues vs, and called vs with an holy calling, not
accordyng to our benes, but accordyng to his other purpose and grace, which was geue
vs throughe Christ Iesu (before the world began) but is now declared openly by þe appea-
ring of our sauiour Iesus Christ, which hath put away deathe, & hath broughte lyfe and
immortalite with lyght throughe the ghospell, wherunto þe was appointed a preacher and
apostle, and a teacher of the Gentiles: for the which cause I also suffer these thinges.
I cherefullye, I am not ashamed. nor I knowe, and am sure, that ye (in whom I haue
put my trust) is able to begethe which I haue committed to his keeping, agapou þe ay.
These thinges I remembre the of, so as thou mayest be of þe better courage both
by the example of vs and of thyne elders, to stire by by thine industry & dili-
gence the grite of God (which thou receyuedst by the laying on of mine handes
whan thou wast ordained a Bishop) and boldely and without shyshynge to
accomplishe the office committed vnto thee, & feare not any mens badingens
nor the raginge crueltie of persecutours. It is the propretie of Iemes, to be a-
frayed of those thinges, that this present life occasioneth. but vnto vs whiche
throughe beleuyng of the ghospell are made the chyldren of God, he hath geuen
a fere other maner spirite, not to make vs afrayed & discouraged for feare &
distrust, but throughe an assured trust of innocencie & hope of þe promised immor-
talitie to be bolde & lusty, & throughe loue to be fere & ful of courage, eue as Ioue
both trusteth altogether vpo gods succour & shynketh not for his neyghbours
sake to abyde daungier. Finally a spirite þe suffereth not vs to be disturbed in
our mynde, but causeth vs alwayes to perseute to thende with a whole & a pfect
redy herte. Forasmuch thã as þe hast receyued this spirit, set forth his power &
declare stoutely the thyng þe thou hast. We not ashamed of thy profession, wher-
by þe preachest the crosse & deathe of our lord Iesu Christ, nor be ashamed to be
a disciple of his apostle though I am laden w these bondes. There is nothing
more glorious thã the crosse of Christ þe gaue saluatio to þe world, þe bryke the
deuilles krampe þe hath obtained vs immortalite. Christes crosse is our gloze.
These cheanes, þe I willingly suffer for þe ghospelles busines sake, are not to my
shandier but to my gloze rather. Therefore refuse not to suffer those thinges
that Christ suffered, and that I suffer for his sake.

But be

But be thou ready also to come into the fellowship of afflictions, that are layed upon vs for the gospell of Christe. What so euer chaunceth, there is no cause why we shoulde be escaped, for the matter is not done by our strengthes, but by the succour of God. We are feble in dede, but he is myghty, whiche, when we were lost, saved vs by the death of his sonne, hauinge done awaie the trespasses of oure former conuersation: and hath called vs vnto holynes not for any merites of ours, but beynge enforced by his own will, and free goodnes that he bestowed vpon vs, not vpon anye late aduiseement, but from euerslastynge, and before all tyme, also: the makynge of this worlde, it was decreed of him to geue these thynges vnto vs by his sonne Iesus Christe. The matter is no newes to him, but that thing that was alwayes in the secret of his mynde he hath lately declared to the worlde, by the conmyng of our saviour Iesu Christe, who hauynge receyued a doope subiecte to death, hath dispatched alwaye death by the crosse: and by his resurrection hath opened lyfe and immortallitie throughe the preachynge of the gospell, whiche promyseth lyke rewardes vnto them that folowe the example of Christes crosse. This gospell preachynge is committed vnto me as the Apostle and teacher of the Gentiles, to the intent they maye learne by me, that not onely the Jewes are called to this gyfte of God, but also all mankynde vniuersallye. Forasmuche than as I am tryed in cherynes for the gospels sake, I am not onely nothing ashamed of this affliction, but also I esteeme for a pure greate gloure vnto me. To suffer for naughte besides boynge it is a reproche, but to be afflicted for the gloure of Christe it is excellent. This stowage tyme doeth leaue me nothing at all. For although I am weake, yet I knowe and am assured, that he, whom I haue put my saythfull trust in, is habyle enoughe to kepe vnto the uttermost daye, the thing that I haue committed to his fidelitie. Throughe his ayde bothe the gospels busines and my saluation, and also the prosperitie of the christian docke is in sauegarde. And albeit anye thyng here in this worlde seme to perishe for a tyme, yet when that daye shall come, in the whiche he shall expresse his myghtie power vnto the worlde, he shall restore it wryth greate gayne. I haue layed my life and my health in his handes, and he hath put me in truste to disperse the doctrine of the gospell. In case I shall be a truylie sayth keeper, he wyll not faile my trust.

¶ He that thou haue the ensample of the holleme mothers, which thou hast heard of me with sayth & loue that is in Christ Iesu. That good thing, which was committed to thy keeping, hold fast throughe the holy gost, which dwelleth in vs. This thou knowest, how that all they which are in Asia, be turned to me. Of which sort are Philegus and Hermogenes. The Lord geue mercy vnto the household of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chaines: but when he was at Rome, he sought me out very diligently, and founde me. The lord graunte vnto hym, that he maye synde mercede wryth the Lord at that daye. And in howe many thynges he ministered vnto me at Ephesus: thou knowest very well.

The thynges that I receyued of Christe, I haue lykewise committed vnto thy fidelitie, therefore sayng thou haste the forme and example of dispensynge the gospell and of synceere doctrine, whiche thou learnedst of me not beynge grounded of tryalyng and doubtfull questions, but of saythe and charitie whiche Christ Iesus hath bothe taught and exhibited vnto vs: loke diligently thou kepe that, whiche is committed vnto thee.

The paraphrase of Erasmus upon the seconde Epistle

The thyng that I committed vnto thee is sincere and pure, for that it be not defiled through thy negligence, I knowe that many goe aboute and shall goe aboute to corrupte the doctrine of the gospell, but loke that thou soberly and constanlye mainteyne that, which thou hast taken in hande, through the helpe of the gospellike spirit that dwelleth in vs: By whose ayde we shall be able to controwne and also to put to flight what so euer daungers shall fall. And those that waste that spirit are scaped with the scoone of displeasures a geue ouer the gospels business. For I suppose it is not vnknewen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsooke me, and inasmuche as they were with me but with faine holow hartes, by and by through occasion these counterfeit gospellings beganne to appeere, and they beganne also at Rome to gear me ouer. And among other there was Heligellus and Hermogenes, I will not vter all their names. But as for them both their names euen by the sounde of the wordes declare them inconstant. The forther hath he his name of his rennyng awaye, and the other of subtiltye. It is not my parte to wispe them that they haue deserued. But this it standeth me in hande to praye for, that God the rewarder of well done dedes, whose pleasure is to recken it doone to him selfe, what so euer is bestowed vpon his seruantes, blisse Dioniphorus household. For he hath oftentimes other wayes both comforted and refreshed me in thine boote afflictions, and euen at that tyme was not ashamed of my bondes, pertrauinge that it is a glorious thyng to be afflicted for Christes sake: nor was any thyng afeard to be in the same perill with me, by reason of the gospelles promyses: but when he was at Rome, he dyd not onely not refuse to speake with me when I was in prison, but also with greate diligence soughte me and woulde not cease till he had founde me. In dede he founde matier to exercise mercie: the Lorde Iesus graunte him, that he maye likewise fynde mercie with him in that daye, when euerye one shall be rewarded accordyng to their dedes, and that he maye fynde God beneficiall to him, that was diligent to be beneficiall to me in myne affliction. For I wyll not here make chetifall, in howe many thynges he dyd for me at Ephesus, sayng thou knowest it better than I. And lyke as he shewed himselfe there, the same was he towarde me also at Rome. For true charitie is not scaped with any voyces of afflictions.

¶ The.ii. Chapter.

The text. Then therefore my sonne, be strong in the grace (that is thow Christ Iesu) and in those thynges that thou hast heard of me by many witnesses. It be sayd comyt thou to seythful men, which shall be apte to trache other also. Thou therefore suffer afflictions as a good souldier of Iesu Christ. No man that warreth, entangleth him selfe with worldly matters, and that because he maye please him, which hath chosen him to be a souldier. And though a man stryue for a maistry, yet is he not crowned, except he beare lawfully. The husbandman that laboureth, must first receaue of the fruites. Conspectus tuus Iesu. The lorde graue the vnderstanding in all thynges.

Therefore accordyng



Therefore accordyng to Onesiphorus example and myne take
 thou a strong stomack vnto thes, laying hold vpon the good-
 nes of God, whiche we haue by Christe Iesus: and being pre-
 parado and armed agaynst all periles, that synere doctrine of
 the gospell, whiche I deliuered vnto thee not in huckel muc-
 ket but openly before manye witnesse, see that thou drearilye
 beloved sonne, deliuer like wise by handes vnto others to be published abrode:
 not to euery bodye at auenture, but to those that thou shalt thinke wilbe faith-
 full ministres, and that shall appeare apte, not only to folowe that thyng them-
 selues that they haue receued, but also to powze it putelye abrode vnto others.
 Thou seeest, that suche as be appoynted to the ministries of warre, set all mat-
 ters aparte and leaue nothing vntobrought or vndone, that they maye vse their
 feates with commendacions. And Christe bath euen his maner of warre also.
 And he it is in to whose booke thy name is written, and to serue hym thou haste
 taken thine othe, and he hath made the Captayne of his armies. For therfore,
 that as it becometh a valiaunt captayne agaynst al sorowes that fortune, thou
 thewe thy selfe hartly and worthy thyne Emperoure Iesu Christe, whiche conty-
 gued stedfastly in the offyce committed vnto hym vnto the crosse. Be not
 careful for y pelfe that man lyueth by in this world: Cast y care al together vpon
 y emperoure, be y altogether in this mynde, y what he hath comanded the, go
 hartely about it. It behoueth not vs to appeare thour flacke in the warfare of
 Christe, thal we see y comen sort of souldiours be in y secular warres. For which
 of the is it, y when he hath once appoynted himselfe to the kyng of Emperours
 warres, is careful for clothe or meate: The prouision of these matters, the Em-
 peroure taketh vpon hymselfe. A souldiour, hath nothing to care for, but to
 make his traual acceptable to the Emperoure, of whom he was chosen as a va-
 liaunt and a faithfull souldiour vnto thys busynes: For he knoweth his re-
 wards is ready in the poynters handes, in case he deserue it. Also amonge suche
 as haue giuen them selues to wastle for chastities, it is not enoughe for cur-
 ey one that wastleth, to wastle it maketh no mater howe so that he wastle, but
 he stryuetly to wyne the victorie, being assured that there is a crowne readye
 prepared: yea, but for hym that behaueth hym selfe hartlye and stouetlye in
 wastling. After the same sorte a diligent husbandeman, when he breaketh vpon
 his ground, when he donggeth it, when he soweth it, when he herdeth it, he is
 all together in his worke, and thinketh no laboure paynfull to hym in hope of
 the frute, that he knoweth the good grounde well yelde in his season. Howe
 muche more behoueth it vs to doe the same, whiche are occupied in the gos-
 pelles affaires, that being prouoked to the rewards of immortalite, we should
 suffer all thynges willinglye in this world, speciallye forasmuch as we haue
 an Emperoure that nother wil nor can decrease vs. Considre what I meane by
 these similitudes. The lord geue thee vnderstandyng, not only in these but al-
 so in all other thynges. Hereof cometh no losse at all, but rather when afflictions
 encrease, the game of saluation whiche is preached by the gospell encreas-
 eth also. For so is it Goddes pleasure to declare his myghty power. We
 haue seene in the brade what we maye trust vpon in our selues.

The paraphrase of Erasmus upon the seconde Epistle

Reverend.

Remember that Iesus Christ of the seed of David, cast a gayne from death according to my gospell, wherein I suffer trouble as an euill doer, such vniuersall bandes. But the world at godd will neuer behoueth, wherefore I suffer all thynges, for the electes sakes, that they might also obreynt that saluation, which is in Iesus Christ, with eternall glory. It is a true sayinge, for yf we be dead with hym, we shall also liue with hym. If we be patient we shall also reigne with hym, if we deny hym, he will deny vs. If we beleue not, possibly he maye be saynt. He cometh to purge himselfe, and these thinges put them in remembrance, vntill they be before the Iudge, that they take no contented iudgements, which are to no profit; but to the preseruing of the heerde.

It is requisite to haue in remembrance, as thou knowest, that Christe Iesus being made mortall man of the seed of David, hath enhanced the glorey of the gospell throughe sufferynge of rebukes, and after the punishments of the crosse was exalted to the rewarde of immortallitie. This is the gospell, that I preache yet hitherto without hypocrisye, being neither afrayed of the Jewes malice nor of the Gentyles feare. And for the gospelles sake I am afflicted with many displeasures of them both, yea even vnto prison and bondage as though I were an euill doer. And for all that I doe not so geneouer the preaching of the gospell. Wherby bodye is bounden yetto, but my tongue that preacheth Christ can not be bounden. And being a prisoner, as muche as doeth possible Ie, in me I assure as many as I can vnto Christ of what sorte so euer they be. It maketh no matter to me what I suffer so that I maye increase some gaynes to the gospell of Christ. For this cause sake I suffer all thynges wyllynge, being assured of mine owne saluation, and that they also throughe preaching of the gospell shall attayne saluation, whiche God hath appoynted to this felicitie, whiche saluation is offered to all men, not throughe whoselawe, but throughe Iesus Christ. who lyke as he hath suffered for vs, so lykewise it becometh vs to suffer for his gospels sake and for the saluation of our brethren: And lyke as he throughe sondy afflictions and spightfull entreating was exalted to the glorey of heauen, even so muste we preact to the same ende by the same waye. This matter vnto many seemeth hard & incredible, but vnto vs it ought to be vndoubted. For yf we be throughe baptism dead together with Christ vnto the likes of this world: also yf we perseuer in the professyon of baptism, & so it chance vs to be turmoyled with the sorowes of this world, it shall come to passe, & we shall also liue w Christ, & so to liue, we shall be companions of immortallitie w him, whiche were companions of death with him: And yf we suffer wth hym and for his glorey, we shall vndoubtedly reigne w him also. For god is of most perfecte equitie, & wil not suffer those to be shut out from the felowshippe of reynyng, whom he would haue to be felowes of sorowes sufferynge. Yf we professe him boldly in this world before men, he shall acknowledge vs also in his Realme. But and if we shall denye him (for he denpeth him that refuseth his crosse) it shall come to passe, that in the laste daye we shall heare that terrible voice: I knowe you not. If we put our trust in him, we do for our owne wealthe, but if we distrust him, he shall haue no lesse. For conceyving our opinion of him, there cometh neyther hymning nor loyng to him therof. He of his owne nature is true, and can not chafe but be lyke hymselfe. Whether we beleue or beleue not, that shall come to passe that he hath promysed, to the godly, yf that neuer shall dye: and to the vngodly, death that shall neuer haue ende. This is the foundation of the gospels doctrine. Of this see thou warne all men, wthoute disputynge and mangling

mingling with humane argumentes, but charge them by the Lord Jesus the author of this doctrine, and the witness of the monition, yea and the teacher of hugolyne: saying they will respect being waished. By this manner of laboure shall charge growe, then shall bee more good than with disputing. They doe not in any wise dispute with wordes after the manner of Sophisters, nor tract with themselves reasons to affirme the things that oughte to be perceived by faythe. For that matter doeth not enliuyn any thing to the liberchaunce of godlines, but also it weakeneth the strength of faythe, and enligneth inuiceth the woundes of the heares: that curere thinge is called in to question, and with philosophical reasons the thinge now set vp now thynke doth, whereof it is not lawfull to doubt, and so ariseth question upon question: that this is rather the no measure of questioning.

As for the other thy selfe teachable yare god, a workman that heareth not to be ashamed, manifestyng the word of truth iustly. As for hugolyne desires of godes grace upon this thinge, for they will encrease buto geare hugolyne, and these wordes shall sette them, as hath the discourse of a Cancers: of whose number is hymeneus and philetus (which a concerning the touch) haue eyes, saying: that the resurrection is past already, and see theye the faith of some. What the face of god hath shewed by and hath the scale: the god knoweth them that are by. And let every man that calleth on the name of Lord depart from iniquity. For we shal drop in a year house: and our vestires of gods and of stur: but also of wash and a part: some for yeaure, and some for obsequious. If a man therefore purge him selfe from such men: he shall be a better. Cometh into yeaure, more for the vice of the Lord, and purpasa vnto all good works.

Let that thou rather let such manner of minglinges passe, and studie to shewe thy selfe a gospellyke workman, not a disputous, but a workman, inuadable not vnto men but vnto God, and behaue thy selfe in the gospell assayes, as he that hath chosen thee, neede not to be ashamed of thee. And thus shalte thou doe, in case thou wylte shyfte of daye scide disputacions, and teache faith to be the summe total of the gospells doctrine: and if thou bylyste, shalte the brambles of doubtfull questions, and drawe and bytumble the worde of God with byghte iudgements, propounding only those thinges, that properly belong to the matter of saluation and of godlynes. For ozeours esteete boldly daye bylyng of wordes, which if they be once receyued, become appereth by lytle and lytle, and they shall growe alwayes to wickednes more and more, and at length the mater shall come to that ende, that many opinions and disputacions beinge come in use, the strength of the gospells doctrine is overthrowed, obscured and growen out of use. For the talk of such men, in case it once occupie the eares and myndes of the simple, it will alwayes crepe further and further, none other wyse than a canker in a bodye ceaseth not to occupie the neere partes, by lytell and lytle, till it haue mard all. So that a myschiefe is muche more to be looked to incontinence at the beginning, and to be cut of rather than cherished, altho it sake roote. Suppose that I am afrayed of these matters with our cause, excepte that we haue already seene in hymeneus and philetus the thing that I am afrayed of. For they, while they teare of the matter of faythe with humane disputacions, haue erred so ferre wyde from the truth of the gospell, that they haue denyed the chiefe poynte and foundation of the gospell, saying, that the resurrection is already finished in Christe, and none other resurrection to be looked for on our behalves.

The paraphrase of Erasmus vpon the seconde Epistle

behalues than that whereby we are in a maner boync a newe and lyue agayne in
 our chyldren representyng vs. They reasyned not in the meane season that take
 awaye the resurrection, & the feare, and hope of rewardes: as taken awaye also,
 why they abyde after souldynges for the goodly and vngodly. This myfchance
 were the more tolerable, but that they being subiected their felues subiected
 the fapth of some other with their doctrine. But there is no perill, lest they
 peruetitie should cleane turne the truely of the gospel vpside downe: though
 mennes opinions haue vp and downe, yet truely the foundation of fapthe
 being through the helpe of Christ cast and defenced, standeth firme and can
 not be shaken with any resistences of heretikes. For vnto it is this sentence
 engrauen as it were a stone and can neuer be scraped out: The Lorde knoweth
 who be his owne, and leaue euery one departe from iniquitie, that professeth
 the name of Christe. It is no maruaille, though they departe from Christe,
 that were neuer sincerely ioynd vnto Christe: For from these times doctrine
 ought euery one to absteyne, that haue once beleued the gospell with a pure
 fapth. In dede it is to be wysed with all desyres, that no suche pestilence
 spryng vp in the congregation, howbeit it can not possibly be, but in suche a
 multitude of men, we must suffer some naughtie parkes myngled among the
 good. Yea and they; naughtines is turned into good of the goodlye, in that be-
 yng viced of suche they expresse the constauce of thre fapth more largelye.
 As in a riche mans great house, there be not only vesselles of gold and siluer,
 but also of wood and of earthe; wherof some be appoynted to honest vse and
 some to vnhonest. This onely difference there is, that suche as be naturally of
 claye or of wood, can not be turned in to golde or siluer: But in this case for-
 asmuche as it is a matter of the wyll, and not of natura, he that through his
 owne vice hath made himselfe a vessel of shame, maye (by the helpe of God)
 beynne agayne to be a vessel of honour. And contrarywise, that foloweth of
 godlynes that hath bene a golden vessel in the house of God, in case through
 his faulte he fynde agayne vnto vngodlynes, shall be a vessel of shame. Unbe-
 liefe, brygge of aduancemente, crueltie, luste and suche lyke offences of mynde,
 make a man to be a vessel of shame. From the which who so shal bitterly purge
 hym selfe, and retorne vnto innocencie and godlynes, no doubt he shall be a
 vessel of honoure and a pure vessel fyre for excellent good wks, and alwayes
 ready for his loyde as often as neede shall requyre.

The text.

Rude of youth maye, but foloweth righteousness, fapth, love and peace, with them
 that call on the Lorde with a pure heart, fapth and balaunce. questions put from the,
 knowing that they be but gentile wyse. The seruant of the Lorde must not feare: but
 be gentle to all men, not to reuerbe, and one that can suffer the scull with mecheance, & can
 saufoulye that tell the truth, yet that God at any tyme wyl geue the experyence, for
 to knowe & truth, and that they maye come to the felues agayne out of the laare of the
 deuil, which are both captiue of him or his will.

I knowe that youth is prouoked with souldynges that make byslike a
 man to vncleanness. But thou that exercise the office of an Elder, auoyde all
 lustes of youth, rather folow the changes that worthy be seme thee: righte-
 ouseuice, fapth, charitie, and peace with them that professe Christe with a pure
 herte. With suche as Hypocritus is, haue thou nothyng to doe. Innocencie
 synneth not, fapth disputeth not, charitie is not stratelye, peace depueth not. To
 be thoyre, receyue no foloweth and vncleued questions, that haue more ostentati-
 on than

on their wisdom, knowing that of such nothing elles springeth, but chiding and brawling, whylest the heart of disputation breaketh out alwayes more and more, the matter at last groweth vnto raging madnesse, and so that none will geue place to other but had rather mooste stubburnly defende the parte that he knoweth to be false, than to be taken for the lesse learned. With this kinde of men therefore thou shalt not meddle, when it is not possible to overcome them. Christe perswaded not the world by this waye. He ouercame with sobrenesse and gentlines, and his vopre was not heard in the stretes.

And so it becometh the seruant to folowe his masters foote steppes, and not to be a brawler, but peaceable and gentle towards all men; for that man best perswade with more ease that is playd for his charitie and sobrenesse, beinge ready rather to teache than to chide: patient in sufferinge euill, and not a prouoker, and such a one as correcteth more labdeily than sharply, those that be resistours, expyelling himselfe to meane nothing elles in all his muche a do, but to bringe them to amencement. For no man ought to be despaird of saluety. For it maye be, that throughte sober and frendely correction, God maye geue them repentaunce of their former erroures, and when the darkness of ignoraunce is lopped awaye, they maye acknowledge and embrace the truth which before they impugned, and at laste beinge repentaunte and (as it were) awakinge frome the heaue slepe of ignoraunce, they maye runne out of the deuylls snare, which undoubtedly are naughtye lustes, wherin beinge caughte before, they were caried about at his pleasure, peruen vnto persecutinge the church of the gospell.

¶ The.iii. Chapter.

This knowe, that in the last dayes shall come pericious tymes. For men shall loue of their owne selues, couetise, hatred, proude, ruynd speake, disobedient to fathers & mothers, vnthankfull, vngodly, vnhynde, rancorous, false accusours, rorouse, flatter, belifiers of the whiche are good, itayntous, brasty, hypocrytes, greedy vpon holyproueness more then the loue of God, hauinge a similitude of godlines, but haue serued the power thereof, and suche aduers. For of this sort are they which enter into houses, and bryng into bondage women taken with synne, which women are lre with dyuyls lorde, cure learninge and wnt able to come vnto the knowyng of the truth.

The text.



Therefore it is requisite that we arme vs, not onely agaynst the persecutions of the Jewes and the Gentyles, but also agaynst the malice of these maner of men. For we must not dissemble but overcome that which can not be auoided. This take for a certayntie, that the spiritte sayeth before hande, it shall come to passe, that in the last dayes shall come mooste hyuous tymes, when pure godlines shall growe out of kynde, and the charite of the gospell were cold: men shall be louers onely of their selues, geuen to couetousnes of monney, disdainfull, proude, cursed speake, disobedient to fathers and mothers, vnthankfull, wycked, lackynge good will towards those that be their owne and of their nere kynded, proude breakers, false accusours, rorouse, vngentyll, haters of goodnes, traitours of their felowes and frendes, rather, swerling more louing of voluptuousnes, than of God. Through wyse, apparel, ceremonies, and hypocryte, makynge an outwarde shewe of godlines, when they

The paraphrase of Erasmus vpon the seconde Epistle

When they denie the chiefe pointe of true godlynes, being so muche the more pestilent, in that vnder an outward apperance of religion, they are both of mooste fylthy sported conuersion, and also despite the sinceritie of the ghoſpelles doctrine with Jewiſhe fables and menues inventions. Whereof it is to ſee at this preſente daye that ſome tend to theſe abhominable ſortes of behauiours. Her therfore that thou alſo auoyde ſuche perſons. And to thintent thou mayeſt the more certainly doo ſo, I ſhall partly paynte out theſe manners vnto the. Of this ſorte in dede be thoſe, that with ſetting out of ſapned religion, in ſuttillie clothes, with a countenance grauſte of conſtance, with a craſpe pale colour they conuey them ſelues in to other mens houſes; and there the fyrſt thyng they doo, they gee aboute to inuagile the ſolide women, ſo as they maye by meanes of the more caſpyle begyle the huſbandes, euen as the ſerpent by meanes of the deceaued Boam. For fyrſt the weaker ſexe is the more apte to be deceaued. Than they entangle not the ladde and the true godlye matrones, but the lychte women, whiche ſo profeſſe Chyſte, that they be for al that laden with ſpync, and ſo far as much as they do not ſubſtantially endeuour them ſelues vnto perſect godlynes, they leauer and are carried aboute with diuerſe luſtes, not being content to haue learned once of vs that whiche is ſufficient vnto true godlynes, but are often tymes grepe to learne newſangles, and for that cauſe they proude them doctours inre for their owne luſtes, that teache them to knowe nothyng, and neuer bring them to the knowledge of the truth: But rather vnder the pretence of teaching the ghoſpell, they cloke their moſte fylthy lye, and though they profeſſe Chyſte openly, yet they teache ſuche heares ſecretlye as be cleane contrarie repugnaunte with the doctrine of Chyſte.

The ſecte.

As Iannes and Jambres withſtode moſes, ſo ſo be theſe alſo with the truthfull men they are of corrupte myndes, & leude as deceyving the ſayth, but they ſhall prayll be longer. For there madnes ſhal be vttered vnto all men euen as theſe was. But thou haſt ſene the experyence of my doctrine, ſoſion of lying, purpoſe, ſayth, long ſuffering, loue, patiente, perſecutions and afflictions, whiche happened vnto me at Antioche at Iconium, & at Lyſia, whiche perſecutions I ſuffered patiently. And ſed form al, I ſeide beleueed me. Yea, and all they that will ſeue godly in Chyſte: Jeſu ſhall ſuffer perſecution. But the euill men and diſſimulars ſhall waage mouſe and mouſe, while they diſſeue & are diſſeuea them ſelues.

It ought to ſeme no maruyle, if there arſe ſome euen now, whoſe naughtynes is enemye to the ghoſpell. It is an olde example. For lyke as in tyme paſte in Egypte Iannes and Jambres with their enchaunementes wente about to put thoſe myraculous wonders out of credence that Moſes by the power of God did: euen ſo theſe men alſo vnder a certayne falſe pretence of godlynes, reſiſt the truth of the ghoſpell, being desperate men that are not onely infecte with moſt ſhamfull luſtes of mynde, but alſo depraue the sinceritie of the ghoſpelles doctrine and of ſaythe vnto their owne purpoſes. And vnto this tyme they haue in dede deceyued ſome, but from henceforth they ſhal not ſo muche preyuale with their ſeyghtes. For it ſhall come to paſſe, that their madnes ſhall be openly vttered vnto all men, euen as thoſe learned enchauntours craſpe conuersione being detected cauſed them to be contemned and laughed to ſcoyne. For whoſe manners and conſcience are vnclerane, their doctrine is not poſſible to be cleane. And to be wyſe, conſtreſt waies endure not alwayes

not alwaies. The thing that counteraicting hath for a while couered in secret, time doeth bring forth into open light. But thou which art sette vnder the light to the; conditions, see that the doctrine of the gospell, whiche I deliuered purely vnto thee, thou distribute also purely and constantly vnto other.

As for as my doctrine was, suche was also my lyfe, wherof thou canst well be witness. whiche hath bene a great while conuersant with me, and hath by experience lene in me, spirituelle of doctrine and demerit of my lyfe agreeable to the same, herre forwarde of Rome, that stered backe at nothyng, strength of faythe that coulde not be moued with any sorowes, lenitie towardes such as were of wrong iudgement, charitie wherby I was desirous to doo good euen for myne enemies and patience in persecutions and afflictions, whiche thou knowest chaunced vnto me at Antioche, Iconum and Listra. Thou knowest what greuous stormes of persecutions I haue susteyned aboue mannes strength. And yet the Lorde hath deliuered me from them all, by whose ayde I continued without synnyng. Nevertheless these foruned not vnto me, either by myne owne peculiar defence, neither yet for any euill that I dyd; but for the purenesse bothe of my gospell preachynge and also of my lyuing I was turnyng with so many sorowes. Pra and whosoever will (after myne example and Chyistes) folowe true godlynes, must necessarily (after his example and myne) prepare them selues to suffer afflictions. For the world shall neuer be without suche, as for the mayntenance of their serued religio, shall trouble and goe aboute to oppresse them that be folowers of true godlynes: Howbeit this trouble shall be for our aduantage, euen as vnto those synners and deceayours, their prosperitie shall be vnto them more greuous damnacion, for they shall suffer paynes for two speciall causes, aswell in that they them selues swared from the truth, as also because they snared others in their errors. But as for the, in case they repent not, leue them to their owne perne.

But continue thou in the thynges whiche thou hast leached, which also were comitted vnto the, knowyng of whom thou hast learned the, & for as muche also as of a rhymer thou hast knowen the holy scriptures, whiche are able to make the leacher wise saluacion to those to the sayth whiche is in Christe Iesu. All scripture geyuen by inspiration of god, is profitable to teache, to amende, to instruct in righte wyse, that the man of god may be perfecte and prepared vnto all good works.

But see that thou continue in those thynges, whiche thou hast learned of me, and be vpright in the office comitted vnto the, in asynche as thou knowest the doctrine and ordinaunce that thou hast, to be vndoubted, in case thou rememberest, both of what vnto it proceded, and of what teacher thou learnedst it, and if thou hast not forgotten the holy scriptures, whiche thou learnedst long ago of thine elders in the tender yeeres of thy first childehode, whiche scriptures beyng rightly vnderstanden, euen without our auoytie are able to make the learned, as free as belongeth to the obteynyng of saluation, whiche the gospel promyseth vs, not through the obscuration of whosy name, but through the assured faith, wherby we beleue in Christe Iesu. That whiche the gospel partly teacheth to be al ready done, the same the olde testament telleth and expreth before hande shall come. And yet it teacheth none other thyng then the gospell doeth, howbeit after an other sort if it haue a godly & a learned reader. There is no reason why we should esteeme the booke of the prophets as whosy to be of none effecte after the gospel is published, if through a spirituall vnderstandyng they be applyed vnto Chyiste and vnto godlynes.

The paraphrase of Erasmus vpon the seconde Epistle

But al the whole scripture, that is set forth vnto vs not by mans wize but by inspiration of the holy gost, hath greates profite, eyther to teache the thynges whiche are not vnknewen but with perill of saluation, or to reprove them whiche are agaynste the veritie, or to correcte and call agayne them in to the waye, that erre of ygnorance, or ciles to ordre and informe not in Jewillnes or humane Philosophie, but in true innocencie and by sightnes of Iste: and is so muche auaylable for al thynges that make to the offices of godlynes, that the man dedicated to God, can be behynde in nothing, but to be perfite and sublyc furnished to all the woorkes of a Chyristian lyfe.

The. iiii. Chapter.

The text.

I testifie therfore before God, and before the Lorde Iesu Chyriste, whiche shall iudge the quicke and deade at his appereyng in his kyngdome, preache thou the woorde, be scrupul, in season and out of season. Improue, rebuke, exhort with al long suffering and doctrine. For the tyme wyl come, when they shall not suffer hollesome doctrine: but after they own iudges shall they (whose care it is) get the an drepe of teachers, & that whow these care for the reuerth, & shall be turned vnto fables. But watche thou in al thynges, suffer affliction, be the woorde of an euangelist fully iustified vnto the second, the lorde.



Mouet I beseeche the esteemes by God the father, and by Iesus Chyrist whiche shall iudge the quicke and þ dead, whose sentence no man shall escape: and by his conuynge wherein he shall come to iudgement, not in a lowe state, but myghtie and terrible, whiche suffered him selfe here to be iudged: and by his kyngdome whiche no power shall be hable to resist: preache the woorde of the ghospel strongly, nether beinge frayed with aduersitie nor lulles in prosperitie. Be fetuent and earnest in season and out of season. For there shall be no tyme but it shall seme in season to the, wherein thou mayest haue any hope to do good in the ghozelies busines. Reproue the offender, exhort the sluggards, checke him that still continueth in extour, so as he may be amended with seueritie whiche was not amended with curteous admonicion: howbeit checke him so, as with the sharpenes of chynging thou myngle both all lenitie & doctrine, lest thou seme either to hate him in case thou chodre at him wþ nothing but checkes, or elles to chide him without aduysment, if thou do nothyng but checke him and teache him not wthal. For with moze care he is obedient that is perswaded, and with a better wyll a man doeth after him that loueth him, than him that loueth him not. This is rather to be had in vze, that we confyrm the consciences of them that oure be, so somuche as breaster shall be (as I sayed before) a hapnous and a perillous tyme, when some shall departe from the profession of the ghozell, and not suffer the true and hollesome doctrine of Chyriste, that is contrarie to the lustes of this worlde: but lyke as they are of mosse spilithe corrupe affections, & that of sondry soxes, euen so shall they get lusing to themselves sondry new doctours, not to teache godlynes but that with Jewillie fables and mans inuentions shall ticle their cares that shall tiche with a folishe deluze rather to heare newfangles & subtil spye reasons than water of profite. When their fables they shall conuerte theselues, & shall tyme their cares to the truely of the gospel: But endeuour thou thyself so muche þ moze vnto þ cleane contrarie maner, watche, & beate euer thing for þ ghozelles sake, & thebe thy selfe a right gospel preache in dede. For those that teache their own fantasies, though they are named gospel preachers, yet verily they are none.

For I am now ready to be offered, and the tyme of my departing is at hande. I have fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for me a crowne of rightynesse which the lord (that is a righteous iudge) shall geue me at that day: not to me onely, but vnto all them also that loue his appearing. Be thy diligence, that thou mayest come shortly vnto me. Eph. lxxv.

In the ministerie that thou exercised in my seruice, see thou behaue thy selfe so, that thou mayest fully persuade those matters that thou teachest, and fasten them thoroughly in their consciences that they be not lightly shaken out by them that shall goe aboute to teach contrary thynges. Whiche thyng standeth thee in hande so muche the more diligently to loke to, in that I shall not helpe you in your trauailes any longer. For I, as a sacrifice appoynted to Christ, beginne euen now to be offered vp, & the day of my death is not long to. And I am willing and glad to be offered vp, bothe hauing a good conscience of my former spent yere, and being assured of my rewarde. I haue foughten a righteous fight, I haue finished a gospellike course, I haue done that, what was appoynted to me most thoroughly and faithfully. I haue already played my partes, nowe for that that is behynde, I knowe it is in sauegarde. I knowe that the crowne due to innocencie is layd vp in store for me, which the Lord shall yelde vnto me, euen the Emperour, whose souldiour I haue bene. But he shall not yelde it to me in this yere, wherein is the tyme of fightinge, but in that daye wherein he euen that righteous iudge shall rendre vnto euery one reward accordyng to their desertes. For it is not for me only that this crowne of immortallite is prepared, but for all them also that laye holde vpon his promyses, and kepe their selues vpright and vndefyled, waitinge gladly for his coming: among whom I trust thou art one of the these. Doo thy diligence to come to me as shortly as thou canst. Lette no person hindereth me that I can not walke hither and thither to goe aboute the gospelles busines, and I am forsaken almoste of euery bodye. And to be shorte, there are some thynges, that I am desirous to commend vnto the by myne owne mouthe afore my departing.

Demas hath forsaken me, and shortly this present winter, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Only Luke is with me. Take Mark, and bring him with the, for he is profitable vnto me for the ministerie. And Tychicus haue I sent to Ephesus. Take take that I left at Troada with Carpus, (when thou comest) bring with the, and the booke, but specially the parchment. Alexander the cooperer hath byd me muche evil: the Lord rewarde him accordyng to his actes, of whom be thou ware also. For he hath greatly withstande out wordes. Eph. lxxvi.

Demas hath forsaken me, hauing leaue to possesse thy wordes pleasures, than in hope of immortall rewarde to be companion of myne afflictions. vpon this purpose he went to Thessalonica: Crescens is gone hence into Galacia, for busines that he hath there. Titus is to Dalmatia: Luke onely is with me for he neuer getteth ouer, following me what fortune so euer falleth. When thou comest, bring Mark with thee, for I haue neede of his seruice. For I haue sent Tychicus aboute certayne busines vnto Ephesus. And when thou comest, bring the cloke with thee that I left behynde me at Troada with Carpus, that I maye weare it both in winter & in prison, & also the remaunt of booke that I left behynde me there, especially those that are writen in perchemet. Alexander the copper smyth hath not only forsake me in these sojournes, but hath also done me much sorow. It is not my part to reuenge it, but the Lord rewarde him as he hath deserued, of who also be thou ware. For he did not onely not assiste me, but he did also vehemently withstande out sayings.

The paraphrase of Erasmus vpon the Epistle

The text.

¶ At my first arresyng, no man assayed me, but all forsoke me. I praye god, that it maye not be layd to their charge. But withstandinge the Lorde assyled me and strenghted me, that by me the preaching should be fulfilled to the vtmost, and that all the Churches should beare, and I was deliuered out of the mouth of the Lyon. And the Lorde that deliuer me from all euill boyng, and that kepe me vnto his heauenly kyngdome. To whom be praye for euer and euer. Amen.

At the fyrst tyme that I was put to make answer at the Emperours barre, no man assayed me, all were afrayed and forsoke me. Ther fell vpon them a certayne humane toyne, I woulde not wythe it to be imputed vnto them. For albeit I was destitute of mans helpe, the lorde forsoke me not but assyled me, and gaue me strength, that þe preaching of the gospelles saythe, should be perswaded to the vtmost by me, and that the same of it should be sprede abrode vnto the eares of all the gentyles. For vpon this consyderacion, I suppose, his wyll was to haue me tossed aboute through the byuerie countreys, & at length to be brought vnto Rome, so as þe gospelles doctrine should be spred þe moze farther abrode. By the helpe of him that is mightier than any tyranne, I was deliuered from the masse raging Lyons cheales. And myne assured trust is mozeouer, that the same lorde wyll deliuer me also hereafter, from al the wyckednesse of þe wycked, that I shall not wyynke by any occasion from the lyncerite of the gospel. And yf I shall suffre death here, yet he wyll preferre his seruaunt & soldious vnto his heauenly kyngdome, vnto whome be gloze for euermore. Amen.

The text.

¶ Salute Priscilla and Aquila and Thymothee of Onesiphorus. Erasmus abode at Caesari-
rum. Trophimus here I left at Nicetum like. Doe thy diligence, that thou maye come
before wynter. Publius greted the, and so dothe Pudens, and Erone, Claudia, and all
the brethren. The Lorde Jesus Christ be with thy spirite, Grace be with you. Amen.

Salute Priscilla and Aquila myne helper and myne hospites, and Onesiphorus
householde vnto whom I am very muche bounden. Erasmus resyde
styl at Caesarihum. To conclude, I left Trophimus behinde me at Nysietus
very euill at ease. Doe what thou canst to come byther before wynter
the waye to make it latte iourneyng. Publius greted the well, and Pudens
and Claudia, and all the rest of the brethren. The lorde Jesus Christe whiche
hath alwayes assyled me, be also with thy spirite. Grace be with you: Amen.
Thus haue I subscribed with myne owne hande, that the Epistle maye be the
moze surely credited.

Thus endeth the Paraphrase vpon the late
Epistle of the Apostle Pauls
to Timothy.